A Grain of Gratitude:

OR,

Hiſtorical and Poetical

FRAGMENTS,

In Commemoration of the

Pious LIFE and Bleſſed DEATH

OF

Mr. John Eccles,

Late Miniſter of the Goſpel.

Who departed this Life at *Coventry*,

Jan. 26, $17\frac{11}{12}$. Aged 76.

Heb. 11. 4. *He being dead, yet ſpeaketh.*

Prov. 10. 7. *The Memory of the Juſt is Bleſſed.*

Iſa. 57. 1, 2. *The Righteous periſheth, and no Man layeth it to Heart; and merciful Men are taken away, none conſidering that the Righteous is taken away from the Evil to come. He ſhall enter into Peace: They ſhall reſt in their Beds, each one walking in his Uprightneſs.*

By a Friend and Intimate Acquaintance of the Deceaſed.

LONDON:

Printed for *Ben. Tracy*, at the *Three-Bibles* on *London-Bridge*. 1712. Price 3 *d.*

The PREFACE.

I *Am not unſenſible that the ſubſequent* Memorials *have many Critical Objections to wreſtle withal; and it is as hard to please all Readers, as to reduce all Minds to the ſame Degree of Underſtanding: But it is not ſo much the Pleaſure as the Profit of my Readers which I deſire, and to raiſe a ſmall Monument of the Great and Grateful Reſpect I owe to my Indulgent, Uſeful and Pious Friend Deceaſed.*

In the Performance of which, if any think I ſay too much in his Commendation; I anſwer, That I ſay much leſs than I could, or his Exemplary Life deſerves; and nothing but what is concordant to the ſtricteſt Verity, having carefully avoided all Hyperbolies.

If any think I have too much expoſed his Infirmities; I anſwer, The Patriarchs, Prophets and Apoſtles Infirmities (ſtanding upon Record in the Sacred Scriptures) I conceive ſufficient to excuſe me therein; and that I have hinted ſome of them rather to defend him from falſe Calumnies of Faults of a higher Nature than to Injure his Reputation.

*If any, who have perused my * former Copies, meet with what they before objected against; I answer, That some such things were very well approved of by others, which occasioned their keeping their Places here.*

* Note, Some Parts of these Memorials were three times copied out, and each time altered & enlarged.

I confess the Style is low and plain, compared with our Modern Panegyricks, which neither my Genius aspires to, nor my Design aim'd at: But rather faithfully to give my Reader a lively Pattern of Piety, in a few true, tho' broken, Fragments of the Life of Mr. John Eccles, *deceas'd; knowing that Truth needs no Varnish.*

So wishing that his Pious Example may be Practically Improved, desiring each Readers Candid Censure, I commit it to the Providence and Blessing of JEHOVAH, *who can make it useful.*

PHILALETHES.

A Grain of Gratitude:

Or, Abrupt

MEMORIALS

OF THE

LIFE *and* DEATH *of Mr.* JOHN ECCLES, *Late Miniſter of the* Goſpel, *&c.*

SECT. I. *His Character.*

MR. *ECCLES* was of an *Even, Eaſy, Affable Diſpoſition*; Of a *Publick Spirit*; Of a *Free, Familiar,* but *Magnanimous Deportment*; *Aſſiduous* and *Earneſt in Contemplation*; *Ardent* in *Prayer*; *Zealous in* and *for the Pulpit*; Of a *more piercing Judgment* in *Divine Myſteries* than in *Worldly Affairs*; *Conciſe,* but *Pertinent in Diſputes*; *Ready* to *Contend* for *Verity,* yet of an *Extenſive Charity for,* and *Courteous Deportment to* Perſons of *Different Apprehenſions*; *Well Acquainted* with *Scripture* and *Hiſtory*; An *Exemplary Demonſtration* that *Grace* is not *Hereditary*; And a *Remarkable Inſtance* of the *Viciſſitude*

ſitude of *Human Affairs*; moſt *Free* and *Hoſpitable* in *Proſperity*; and moſt *Patient* and *Chearful* in *Adverſity*; A *Diligent Servant*, a *Mild Maſter*, and a *Loving Husband*; An *Early Convert*, and an *Old Diſciple*.

SECT. II. *His Character Abruptly Illuſtrated; with Brief Remarks upon his Life. Chiefly taken from his own Mouth whilſt living, and a frequent Obſervation of him.*

I. THAT Mr. *Eccles* was of an *Even*, *Eaſy*, *Affable Diſpoſition*, appeared in the *Whole* of his *Converſation*. This *Natural Diſpoſition*, ſweetned with *Grace*, made him paſs thro' va-
Phil. 4. 5. rious *Viciſſitudes* and *Changes* with an unuſual an admirable Sereneneſs of Spirit, enjoying great *Proſperity* without being puft up with the *Tympany of Pride*; and ſuſtaining great *Adverſity* without the *Peſt of Diſcontent*: And render'd him *Courteous*, *Sociable*, ſometimes too *Credulous*, free from *Prejudice* and *Suſpicion*, apt to interpret things in the *beſt Senſe*, and to judge the beſt of *thoſe* that had any *Appearance of Piety*.

I. *Cor.* 10. 24. *Rom.* 15. 1, 2, 3. I. *Cor.* 13. 5. II. And he was of ſuch a *Publick Spirit*, that, to promote the *Intereſt* of *Others*, eſpecially the *Church*, and *Particular Members* of it, he was ſometimes too little concerned about his *Perſonal* and *Domeſtick Concerns*: Expoſing his own *Health*, *Eſtate*, *Eaſe* and *Safety*, for the Good of others.

III. He was in his Behaviour *Free* and *Fami-*
Rom. 12. 26. *liar*, *condeſcending* to the *pooreſt* and *meaneſt* Perſons

Perſons and Capacities, with whom he would as familiarly converſe as with his Equals and Superiors; diſcovering a *Magnanimous Spirit* without *Haughtineſs*, and an humble free *Condeſcention* without a *Servile Abjectneſs*.

IV. So *Conſtant* and *Earneſt* in *Contemplation*, that he uſed in his Youth to walk in the Fields the former part of many Nights for that end, abridging his Sleep, and uſing the greater Diligence in his Employ, even whilſt an Apprentice, that he might have the more time to ſpare for *Meditation*.

V. He was not only *Ardent* in *Prayer*, but oft-times ſtrong in *Faith* with reſpect to the Anſwer of *Prayer*, and ſometimes endued with a Spirit of Foreſight concerning the matters pray'd for.

VI. *Zealous* in the *Pulpit*: His fervent manner of Delivery much excited *Attention*, and prevented *Drouzineſs*: And as he was *Zealous in it*, ſo *Zealous for it*, *Zealous for the promoting the Goſpel in general*, and *fervent* for the *Incouragement* of young *Gifted Brethren in the Miniſtry*; in which he appeared of a ſimilar Frame of Spirit with *Moſes*, who *wiſh that all the Lords People were Prophets*; of which, with reſpect to my ſelf, I had large Experience, and ſhould have been ungrateful if I had not acknowledged the ſame. And indeed his *Zeal* to be employ'd in the *Work of the Miniſtry* occaſioned ſome Miſunderſtandings betwixt him and ſome Brethren, who endeavoured to lay a Reſtraint upon him on that Account. But now he is arrived where all Grieving, Miſ-underſtandings and Reſtraint is for ever removed. Numb. 11. 29.

VII. He was of a *more piercing Judgment* in *Divine Myſteries* than *Worldly Affairs*; the former Lu. 16. 8.

mer properly render'd him uſeful in unfolding the Scriptures, and anſwering Doubts to pious Enquirers; and the latter ſometimes expoſed him to be over-reached by ſubtle, but deceitful Perſons, and was one occaſion of one of his greateſt *Errata*'s at the Revolution of his Eſtate from Riches to Poverty; which was an unequal Diſtribution of the Product of his Shipwract Eſtate amongſt his Creditors.

VIII. I have often found him *Conciſe*, yet *Pertinent in Matters of Controverſy*; oft-times comprizing more Material Matter in a few Words than ſome others would in many: And tho' he did not *delight in Diſputes*, yet he would, when called to it, *readily* and *earneſtly* contend for the *Faith* once delivered to the Saints: Yet his *Charity* for, and courteous *Behaviour* to Perſons that appeared pious, yet differed from him in Judgment, was Eminently Exemplary: His large Soul expreſſed Love to all who appeared Godly, whatſoever their Opinions were in leſſer matters.

Jude 3.

IX. He was well acquainted with Scripture, even from his Youth, as *Timothy*; and in his Sermons and Daily Talk alſo endeavoured to make others acquainted with the ſame; which, together with his Knowledge in Hiſtory, made his Sermons and Discourses both pleaſant and profitable: And tho' ſome have Critically objected againſt his frequent inſtancing Hiſtory and Experiences in his Sermons, I am ſure this Practice made his Diſcourſes more apt to be retained in Memory, and oft-times excited the Attention, and raiſed the Affection of the Hearers. His common Diſcourſe was ſo furniſhed with Scripture Expreſſions, and interſperſed

II. *Tim.* 3. 15.

ſperſed with Hiſtory and Experience, that his common Talk has oft been as profitable, and o the Godly as delightful, as others Sermons; ea, ſome otherwiſe prejudic'd againſt him, ave commended this Gift and Practice in im. Col. 4. 6.

X. His Life affords a pregnant Inſtant that Grace is not Hereditary, but that pious Pa- ents may have impious Children. Thus pious *Eli* had ſacrilegious and debauched *Hophni* and *Phinehas*: Upright *David* had inceſtuous and uxurious *Ammon*, and inceſtuous, ambitious, ebellious *Abſolom*: So tho' Mr. *Eccles* had ut one hopeful Child, whoſe Soul was early all'd for to the inviſible World; and another on who yet ſurvives him, who, I hope, walks n the ways of Vertue and Godlineſs; yet he ad divers other Vitious Children. And tho' had rather caſt a Mantle of Secrecy upon he ſame, yet it being openly known already, may be the more excuſeable, at leaſt in mak- ng a Remark or two upon it. I. *Sam.* 2. 12, 13, 14, 15, 16, 17. 22. II. *Sam.* 13, 14. 28. and 15. 4. 10. and 16. 22.

Mr. *Eccles* driving a great Trade, and being worth many Hundreds, his Children took to uch Exceſs, *&c.* that they were a continual Conſumption to his Eſtate, as well as Grief of Heart to his pious Soul: And tho' he was much blamed for too much Indulgence to ſuch Children, and poſſibly the Eaſineſs of his Tem- per might ſometimes prevent a ſufficient Seve- verity in correcting of them, yet his Averſion to ſuch wicked Courſes was not only mani- feſted by his Exhortations againſt them, but alſo by his Vertuous Converſation in oppoſition to them, and by a particular Act of juſt Seve-

rity in wholly turning one of his Children out of Doors, becauſe not reclaimable from notorious Impiety. And tho' it will be a Digreſſion, yet to all wicked Children of Godly Parents, I ſhall drop this ſeaſonable, cautionary Application. Let ſuch that cauſe Grief and Shame to their pious Parents, take heed leſt it iſſue in their own Eternal Shame, Terror and Confuſion. How will ſuch Children hold up their guilty Heads when in the laſt Judgment their Godly Parents ſhall teſtify againſt them? How often have they prayed with them, and for them, but they have continued not only Neglecters, but Contemners of that important Duty? How oft have they Inſtructed, Intreated, Warned and Corrected them, yet they remained perverſe in Wickedneſs? With what Greedineſs have they been fulfilling their Luſts, and ſerving the Devil, whilſt they beheld their Parents denying themſelves, and Zealouſly ſerving God? What a dreadful Eternal Separation will there then be, when the Godly Parents rejoycing in the juſt Severity of God upon their Children, ſhall for ever remain in Glory with God, Saints and Angels! Whilſt their Children, curſing their former Sins and Company yea themſelves, ſhall for ever be ſhut up in the Eternal, Dolorous, Flaming Priſon of Hell with Devils and damned Spirits! What crooked, deformed Lines do ſuch now write in their Converſations, even under the Straight Beautiful, Vertuous Copy of their Parents Lives? And let ſuch, who continue in ſuch wicked Courſes, expect a hotter Furnace, a darker Priſon, and a fiercer Worm of Conſcience in Hell for evermore.

O therefore, you wicked Children of Godly Parents, *Repent of Sin before it is too late!* There is yet a Proſpect of Encouragement for you, in the ſingular Example of moſt impious *Manaſſeth*, Son of Godly *Hezekiah*, who Repented, Prayed, Reformed, and was Accepted; yea, to the Glory of Amazing Grace, received in the Arms of Mercy: Flee then to GOD *in* and *through* CHRIST, and pray that the exceeding Riches of his Grace to you, may exceed the Greatneſs of your Sins and Ingratitude againſt him. And O that the *Evidence*, *Sermons*, *Councells* and *Speaking Converſation* of our deceaſed EECLES, might not riſe in Judgment againſt any of his Children which yet ſurvive him! II. *Kings* 21. II. *Ch.* 33.

XI. He was alſo a remarkable Inſtance of the Uncertainty of Worldly Proſperity, riſing from little to a Wealthy Eſtate, and from thence falling to Extream Poverty; occaſioned partly by his Childrens Impiety, and partly by great Loſſes in Trading: Yet tho' he died in Debt, it was not for want of *Will* but *Power* to pay the ſame: For I heard him relate, That, after his laſt great Loſs, which amounted to above a Thouſand Pounds, he ſold off his Effects, paid as far as they would go, and then left *Bromſgrove* with only Six-pence in his Pocket.

XII. He was exceeding Free and Liberal in Proſperity, largely Munificient and Hoſpitable; he ſowed in Works of Charity largely, and I doubt not but he now reaps a bleſſed, plentiful Harveſt. And I have heard him ſay, That he found the more Liberal he was to the Saints, and the more he ſpent in the Service of

God, the more a Bleſſing attended his Affairs, to the greater Increaſe of his Wealth.

XIII. And tho' he had a large Share of Afflictions, in Vitious Children, Slights amongſt ſome Fellow-Brethren, extream Poverty, great and long Lameneſs, tedious and lingering Maladies, and ſharp acute Diſtempers, Pains, *&c.* yet that he was moſt patient and chearful under the ſame, is not only known by thoſe that knew him, but was even admired by thoſe that had the moſt inward Converſe with him: And that which made his great Patience ſhine the more Illuſtriouſly, was, that he bore up with almoſt a conſtant Calm of Serene Contentation, when Billows of Afflictions of various kinds invaded him at once, and that under this aggravating Circumſtance, that this Deluge of bitter Adverſity overflow'd a pleaſant Series of continued ſweet Proſperity, which made it abundantly the more bitter to taſte, and ponderous to bear; yet, with a holy Reſignation he deſcended from the Mount of Riches, to the dirty Vale of Poverty; from the Pinacle of Honour, to the Pit of Calumny; from the Palace of Health to the Hoſpital of Sickneſs; from the Honey of Eaſe to the Gall of Pain, *&c.* with an Heroick Magnanimity, and Calmneſs of Spirit, in his Patience poſſeſſing his Soul. But as he was Liberal to others in Proſperity, ſo he found many that were Kind and Liberal to him in Adverſity, by means of which he enjoyed a competent Maintenance, when by reaſon of Decays of Nature he was leſs ſerviceable than before: Therein experiencing the Accompliſhment of that Divine Verity; the

Lu. 21 19.

Libera

iberal Man deviſeth Liberal Things; and by *Iſa.* 32. 8.
iberal Things he ſhall ſtand.

XIV. He was a Diligent, Faithful Servant, d tenderly loved by his Maſter upon that ccount: And when he came to be a Maſter, e governed with a perſuaſive Mildneſs, and ot a moroſs Auſterity: In Virginity and Wiow-hood, chaſt; and in Wedlock, kind and ving: Living *with*, and enjoying *two Wives* ceſſively, whilſt each ſtrove to exceed each ther in Love, Care and Kindneſs.

XV. He was an Early Convert, and an Old iſciple: His Converſion was dated from his arly Minority, and yet he paſſed under conſierable Terrors of Conſcience before he arrived the Knowledge of the Love of God to his ul: But when by Grace that was attained, was not only an Early, but an Active Saint; t only a Member in the Church, but an ear- Miniſter alſo: Inſomuch that, with reſpect the exceeding Earlineſs, and remarkable ſefulneſs of his Preaching, he was commonly lled, *The* Boy *of* Bromſgrove. And as Early onverts are commonly the moſt uſeful Saints, was he made eminently uſeful both in the hurch, and in the World: And he hath left hind him an eminent Example to Saints unr ſundry Circumſtances, and various Accients of Human Life, which he could not have ne if the wiſe Providence of God had not uſed him to paſs through ſuch various hanges therein. And as he was an Early onvert, ſo an Old Diſciple, yea, and a conant One alſo: His hoary Head was Crowned ith Vertue, and a conſtant Walk in the ways

Beginning to Preach about the fifteenth Year of his Age.

of

of Righteouſneſs, and Service of his Lord a
Maſter, which the Storms of Perſecution
ſometimes ſuſtained, could not divert hi
from: 'Till at laſt, with a Faithful Conſtan
to God, an Extenſive Charity to Men, and
Heroick Patience under Tribulation, havi
paſſed Seventy Six Years in his painful Paſſa
from EARTH to HEAVEN, of whi
he laboured about Threeſcore in the Wo
of the Miniſtry, his Sun of Life ſet
this World, in order to riſe more gloriou
in the Other: In the mean time his Soul e
joying a part in that bleſſed Reſt which remai
for the People of God, mentioned in the Te
of his Funeral SERMON preached at his Int
ment, *Hebrews* 4. 9. for which the Lord p
pare us by his Grace, 'till we are meet to r
with, and enjoy him in Glory. And now
Satyrical Objectors againſt the Memory of o
worthy Brother deceaſed, write a better Co
in a more pious Life than he hath done, a
both the Church and World will be abunda
ly obliged to them, and advantaged by them

An ELEGY *upon the Reverend Mr.* Jo
Eccles, *late Miniſter of the Goſpel; w
departed this Life at* Coventry, Jan. 2
17$\frac{11}{12}$. *Aged* 76.

COuld *Strong Affection*, ballaſted with *Gri*
A POET make, I ſhould find ſome *Reli*
To vent my *Sorrow* in an ELEG
On *Famous* ECCLES, who did lately di

o' *Skill* I want, yet will I have in Store,
iſe-worthy *Matter*, brimful running o'er:
Hired Tears I want, *Hyperbolies*
e needleſs here, ſince naked *Verities*
his Praiſe-worthy *Life* advance his *Name*,
here he was known upon the *Wings of Fame*:
nly wiſh an *Abler Hand* might ſhew,
s LIFE in *Verſe*, which I want Skill to do.
But rather then this WORTHY thus ſhall fall,
ithout an ELEGY at's Funeral,
take the Task in Hand briefly to tell,
herein beloved ECCLES did excell.
Did *David* mourn over his Enemy, II *Sam.* 1. 17.
d upon *Saul* compoſe an ELEGY?
ch more a *Cordial*, *Uſeful Friend* deſerves
giack Praiſe, and who avoids it ſwerves
om *Rules of Friendſhip*, and the *World* prevents
Needful, *Pious*, *Holy* PRESIDENTS.
Had ECCLES only been a *Private Saint*,
e *Want* of ſuch would warrant my *Complaint*;
t know a *Publick*, *Leading Saint* is gone,
Goſpel PREACHER, a *Choice Lovely* ONE:
e! who, by *Grace*, was early call'd from *Sin*;
ho, in his *Youth*, right early did begin
ll to reſiſt, whoſe *Fiery Darts* did wound
s *Contrite Soul*, whilſt *Terrors* did abound,
ill *Jeſus Balſom* pour'd into the Wound.
ill that *ſweet Word* with *Power home was brought*
Chriſt's *Aſcention, and what thence was wraught.*
hou haſt aſcended up on High, and led *Pſ.* 68. 18.
ptive, Captivity, by Grace indeed!
hou haſt received Gifts for *Fallen Men*,
r the *Rebellious* alſo. *Why not then!* ——
by not for me, Lord! Then he ſtraight reply'd,
e *Spirit* this by *Faith* to him apply'd:

Hence

Hence *Unbelief* receiv'd a Mortal Wound;
Hence *Joy* and *Conſolation* did abound.
Then to GOD's People he himſelf apply'd,
And Church-Communion ſpeedily enjoy'd;
Where *Piety* did his *Profeſſion* Crown;
Where *Growing Gifts* and *Graces* did Renown
His *Youthful Years*, before *Maturity*
Ripen'd his Age, to Preach the GOSPEL he
Was early ſent; in which Embaſſage great,
Zeal and Compaſſion mov'd him to intreat
Souls to forſake *Sin*, JESUS to embrace,
To fly from Wrath to come, accept of Grace:
With fervent *Zeal* the *Goſpel Seed* he ſows,
Which *Bromſgrove Beawdly* largely *from him mo*
In *Active Youth* and *Manhood* there his Charg
Chriſt's Work, he plies, with *Approbation* larg
And ſweet *Succeſs*, while *Saints* were comfort
Sinners convinc'd, *Drooping Souls* cheriſhed:
An *Early, Faithful, Painful Preacher*, he
GOD's Glory ſought, *Sion*'s Felicity,
Longing for *Captiv'd Sinners* Liberty:
Thus *Threeſcore Years*, or thereabouts, his *Lo*
With *Zeal* he ſerv'd in Preaching of his *Wo*
Acts. 20. 33, 34, 35. And that his Miniſtry might free be made,
And the leſs Burden on his *Hearers* laid,
With Induſtry he follow'd a large Trade.
And where on Trade he travell'd, there his *L*
He alſo ſerv'd by preaching of his Word:
Trading for Souls alſo, *Choice precious Ware*,
To *bring them home to Chriſt no Pains he'd ſpare*
Yea, what by Trade he gain'd he would *emp*
Pro. 3. 9. To ſerve the *Saints*, promote the *Miniſtry*:
10. *Pr.* 19. And Providence his Labours ſo did bleſs,
17. *Pr.* 22. That ſoon a little, largely did increaſe:
9. *Pr.* 28. 27. He to a plentiful Eſtate did riſe,
Which he enjoy'd, but did not idolize:

His Purſe was large, his Heart was larger ſtill,
Saints to ſupply with a moſt ready Will.
His *Heart* was open, and his *Houſe* was free
To *Succour*, *Cheriſh* SAINTS in *Miſery*.
This *Satan* viewing with an envious Eye,
Rais'd *Perſecuting Billows* 'gainſt him high;
But many times his *Foes*, tho' fill'd with *Spight*,
Could only *Grin* and *Bark*, but could not *Bite*:
GOD's *Providence* o'erſhadow'd carefully,
Yet in cloſe *Priſon* he ſometime did lie,
For *Faithfulneſs* i'th' *Goſpel Miniſtry*.
But this *Couragious* ECCLES could not daunt;
He's *Perſecution Proof*; a *Faithful Saint*:
Yet *Satan*'s baffled Malice ſtopt not here;
Still tries new *Courſes*; doth new *Engines* rear;
His *Fame* he blaſts by *Black-mouth'd Infamy*;
His *Wealth* he waſtes, and brings to *Poverty*:
GOD him permits, that *Grace*, well try'd, might grow.
Tho' *Satan* ſought his utter *Overthrow*.
See the Uncertainty of Worldly Bliſs!
Late Famous ECCLES now reproached is!
Late Wealthy ECCLES now is brought full low!
Alas! for thoſe that wraught his Overthrow:
His *Overthrow!* -- Call back that haſty Word;
He's not o'erthrown; ſtill he enjoys his Lord;
He kept the *Subſtance*, tho' the *Shadow* fled,
Was *Rich in Faith*, tho' *Outward Wants* o'reſpread.
And as in *Wealth* moſt Liberal and Free,
In Poverty content, and chearful he
Appear'd, his like in this I ne'er did ſee:
When Poverty, Lameneſs, Sickneſs and Pain
Attack't at once, he little would complain.
His *Converſation*, his *Diſcourſe* was free,
Seaſoned with *Courteous Affability*;
Full of *Experience*, *Piety* and *Love*;
Enrich'd with *Scripture*, ſoaring oft above:

Terreſtial Things, delightful made alſo,
While *Uſeful Hiſtory*, mixt therewith, did flow
His *Daily Talk* Saints have moſt uſeful found
Pleaſure and Profit in it did abound.
A Soul more full of Love I never knew:
Ah! *Faithful Friend*, like thee I found but few.
1. *Kin.* 18. Like *Obadiah*, in large Charity;
13. 1. *Cor.* Like *Paul* for Labour in the Miniſtry;
15. 10. For *Meditation* he, like *Iſaac*, was;
Gen. 24. Like *Job*, for Tryals, Patience, Age and Grac
63. *Job* 1. and 2. *Bromſgrove* enjoyed his Maturity;
His *Sheaves*, they reap'd; his *Gleanings*, *Coventry*
His full ripe *Seeds* towards his *Latter End*,
In *Coventry* he ſow'd, where did attend
Him various Tryals, Lameneſs, Sickneſs, Pai
Which Center'd in his Everlaſting Gain:
In *Coventry* he many a Friend did find,
Which were to him *Free*, *Liberal* and *Kind*;
Yea, there his Tryals did his Grace refine,
And made his Patience moſt reſplendant ſhine
Job 5. 26. 'Till, as a Shock of Corn full ripe, his Days
In Age he finiſh'd, Crowned with the Bays
Of having walk'd with God in pious ways.
Should ſome *Detracting Critick* preſent be,
Who loves Saints Failings to diſcloſe and ſee;
With *Envy* ſtrives their *Vertues* to conceal,
And be diſpleas'd becauſe I his reveal:
Let ſuch know Eccles ſubject was indeed,
To Frailties, Paſſions, whence there did proce
Some few *Errata*'s in his pious Life;
John 8. 7. Then let the *Faultleſs* now begin the Strife,
At his deſerved Fame the firſt Stone fling,
Whilſt in his Vindication this I'll bring;
1. *Sam.* 2. Reſigned *Eli*, pious *Samuel* too,
12. 1. *Sam.* 3. 3. 5. Had vitious Children, yet their Names we vie

Wi

With *Widows Husband*, who in Debt did die, } II. *Kin.* 4.
Enroll'd amongſt the Saints reſplendantly, } 1. 7.
And ſo is his for All's Infirmity.
Our *Pious Hero*, with *Affliction* ſpent,
With Days ſuffic'd, at laſt his tot'ring *Tent*;
His *Earthen Cottage* to the Earth doth fall,
His *Orient Soul* to Glory God doth call.
By *Faith* I thought I heard his Saviour cry,
Haſte! Angels, Haſte! Oppreſs'd with *Miſery*;
My Servant, ECCLES, now remains below;
His Race is run; his Warfare ended too;
His Work is finiſh'd, and his Glaſs is run;
My Work well ended, which he well begun:
Go fetch him to my Kingdom, I'll embrace
His weary Soul in this moſt bliſsful Place.
They heard, obey'd; with Pleaſure ſwiftly fly *Dan.* 9.
Swifter then Winds or Sun to *Coventry*; 21. 23.
Here they their Charge attend, 'till *Death* his
Employed had at his moſt willing *Heart*; (*Dart*,
His Soul releas'd with Joy on Angels Wings, *Lu.* 16. 22.
Straight upwards mounts, to Heav'n it quickly ſprings;
There once arriv'd, *Come, welcome*, ſaith his *Lord*, *Lu.* 23. 43.
Into my KINGDOM; *See upon Record*
In Book *of* LIFE *thy Name reſplendant is*;
Welcome to Everlaſting Reſt and Bliſs;
Thy faithful Service largely I'll reward, *Rev.* 14. 13.
Thy Patience under Sufferings regard; *Mat* 5. 12.
Thy Love to Saints, thy Hoſpitality, and 10.
Shall Crowned be with Peace, Wealth, Reſt and Joy: 41. 42.
Behold thy Manſions ready; there ſit down, *John* 14. 2.
And on thy Head wear that Triumphant Crown: II. *Tim.* 4.
Thy Preſence alſo thou ſhalt now enjoy, 8. *Phil.* 1.
For evermore in full FELICITY. 23.

Thouſands of Saints and Angels ſhout, aſſent;
Loud Hallelujahs up as Incenſe went!
Whilſt *wond'ring* ECCLES *Rich Free Grace* admires,
Joins in loud Praiſes the Cæleſtial Quires:
The Glorious TRINE in Bliſs beholds, enjoys;
All Good poſſeſſes, free from all Annoys.
Heb. 12. 23. There his bleſt, perfect Soul ſhall now remain,
Releas'd from Sin, from Sorrow, Grief and Pain:
Whilſt his frail Body in the Grave is laid,
'Till it ſhall Riſe and Glorious be made.

ACROSTICK.

J OHN, Gratious, Holy, Merciful Imports,
O ſweetly with his LIFE his NAME Comports:
H is Gratious Words, his Holy LIFE indeed
N ow loudly call on us ſo to proceed,

E Ver to walk in Holy, Pious Ways;
C hooſe his pure *Path*, and you ſhall gain like *Bays*
C ome let your Talk, as his, ſavour of Grace;
L et Watchfulneſs Sin from your Boſom chaſe;
E ver, by *Faith*, ſet God before your Eyes,
S eek him by *Prayer*, *Converſe* with the *Wiſe*.

EPI

EPITAPH.

IN this dark Bed a CABINET *is laid,*
In which an Orient JEWEL *lately ſtay'd:*
A SOUL *Adorn'd with* Grace, *Inflam'd with* Love,
Where Mercy *dwelt, where* Faith *Aloft did move;*
Where GOD'S *Word Treaſur'd was,* Patience *did dwell,*
Where Conſtancy *did* Satan's Darts *repell.*
This JEWEL *will this* CABINET *Re-enter,*
When Both ſhall brighter ſhine, whilſt GOD *their Center,*
Shall ever be enjoy'd; 'Till then let's wait;
With ſpeed prepare for the like Change and [illegible]*te.*

Stake

ANA-

SECT. IV.

ANAGRAMS AND EPIGRMS Upon his NAME.

Being Part of a Letter writte to Mr. JOHN ECCLES, *whe at a Diſtance from* Coventry Jan. 10, $17\frac{09}{10}$. *above Tw Years before his Death.*

JOHN ECCLES.

I. ANAGRAM.

Clean Choice.

A Saints Choice.

I. Cor. 6. 11.

A *Chriſtians Choice* is always *clean* or *pure*;
Sinful Pollutions SAINTS cannot *endure*
From *Sin* they *cleanſed* are, and *ſanctify'd*
Hence is their *Choice Clean*, Holy they abide;
Holy in Heart, holy in Word and Deed,
Holineſs is their *Choice*, hence Acts proceed

Purity, their Wills are purify'd;
willing People hence they ſtill abide Pſ. 110. 3.
Holineſs, and in the beautious ways
Holy *Jah*, they walk ſtill to his Praiſe:
Holy GOD this *Holy Choice* directed,
by his Aid in Saints it is perfected.

Your Choice is ſuch, from hence is your *Delight*,
Prayer and Praiſe, and Preaching *Goſpel Light*;
've choſe a Holy Work and Holy Talk,
Happineſs will Crown your Holy Walk.

JOHN ECCLES.

II. ANAGRAM.

Choice Clean.

Hoice, Excellent is Holineſs indeed, *A Saints Excellence.*
Whoſe Choice is clean all others doth exceed;
Righteous hence more excellent is found, Pr. 12. 26.
n all his Neighbours who in Sins abound;
oſe *Choice* is clean, ſo excellent they are,
t they are *choſe* of *God*, who doth declare, Pſ. 4. 3.
Godly, Holy Man apart is ſet,
ſe for himſelf, he in his Cabinet
Orient JEWEL ever will appear; Mal. 3. 17.
uch a *Choice One* You I love moſt dear;
are Your Thoughts, hence Your choice Words proceed,
uch a *Choice*, *Clean Man*, I ſtand in need.

JOHN

JOHN ECCLES.
III. ANAGRAM.
Lines Eccho. Eccho Lines.

AN *Eccho* is a *Sound*; your Words oft hav
Sounded moſt ſweet. yet *Holy Wounds they've g*
Your *Hearers* Hearts oft *Eccho* an *Aſſent*,
Stout Sinners Hearts you've cauſed to relent
But now your Diſtance doth afflict me ſore;
Shall I your *Goſpel Eccho* hear no more?
O *Eccho Lines* in Anſwer unto theſe;
Let your *Lines Eccho* that I may find Eaſe,
Unto my longing Mind, which would enjo
If poſſible, your long'd-for Company:
Mean while would very gladly read your Li
In which, as in your Words, *Chriſt's Goſpel* ſhi

JOHN ECCLES.
IV. ANAGRAM.
Leſs in Eccho. In Eccho leſs.

Saints Sincerity, or a Map of Sincerity and Hypocriſy.

AN *Eccho* is a *Sound*, *Sounds* are perceiv'd
But Saints are more in Worth than is *belie*
Grace in their Hearts doth oft concealed lie
More than the World or other Saints eſpy

Th

're more in Weight than Sound, in Thought than Word;
d weighs their Hearts firſt, and if that afford, *Pr.* 16. 2.
ntains, retains the Truth of Grace indeed, *I. Sam.* 16. 7.
gracious Words and Deeds it will proceed.

ut where *bare Words* and *formal Deeds appear*, *II. Tim.* 3. 5.
thout *Affection*; ſuch may juſtly fear,
at ſounding Hypocrites they are indeed, *Iſa.* 33. 14.
o at the laſt ſurpriz'd will be with Dread,
azement, Shame, becauſe their *Hope* they *found*,
a *Falſe Bottom* on a *Sandy Ground*.

ut as your Name imports I hope you be
Eccho leſs than in Reality:
t *Faith* and *Love* is the *True Spring from whence* *Gal.* 5. 6.
ceeds your *Gratious Words*, your *Eloquence*:
grant that when his *Ballance* muſt us try, *I. Sam.* 2. 3.
prove not wanting, but may weighty be. *Dan.* 5. 27.

JOHN ECCLES, Miniſter.

V. ANAGRAM.

Sion *Chears in Time.*

Our Weighty *Words*, your *Matter* ſo Sublime, *A Mirrour for Miniſters.*
Your *Goſpel-Preaching* SION *Chears in Time*:
May you continue *Sion*'s Sons to cheat,
ilſt in their Mourning-time they labour here:
on of CONSOLATION may you be;
you ſupport the *Weak in Faith*, who ſee *Iſa.* 50. 10.

Their *Sins*, and mourn becauſe they can't diſce
Their *Right to Chriſt*, tho' willing are to learn
Of him their Guide, and follow him always;
May you their *Mourning* turn to *Songs of Praiſ*
Jer. 8.22. May Sin-ſick Souls by you their Balſom ſee,
Rev. 3.18. And flee to CHRIST that they may healed be.

Cant. 5.8. May Love-ſick Souls who want to ſee the Fa
Of their Beloved, who withdraws a ſpace
His *Smiles* from them, find *Support* from *your Wo*
Shew them their *Right to Chriſt*, 'till he afford
Them Joy in full Aſſurance of his Love;
Act. 4. 36. May you, your ſelf, a *Barnabas* approve
To Souls ſincere, when tempted or deſerted
Act. 8. 21, 22, 23. Whilſt Hypocrites may be by you detected.

May Erring Souls by you reproved be,
Heb. 12. 13. And brought to walk in ways of Purity,
That they the Face of God with Joy may ſee
II. *Tim.* 2. 15. May you the *Word* of TRUTH aright divide,
Suitable Portions for all Souls provide;
May *Sion*'s Sons, which oft do mourning go
By you find Conſolations 'midſt their Woe:
Strengthen the *Weak*, and hear the *Wounded So*
Direct the *Weak in Faith* on *Chriſt* to role:
Your Matter True and Uſeful, moſt Sublim
May farther prove, you SION *Chear in Time.*

And may your Spirit doubly reſt on me,
That I ſuch like Effects may alſo ſee,
(Altho' unworthy) of my Labours here,
That I, in Time, may alſo *Sion Chear.*

JOH

JOHN ECCLES, Miniſter.

VI. ANAGRAM.

Timely Sion *Chears.*

Timely in Seaſon fit, you *Sion Chear*;
Comforts ſhe wants amidſt her *Troubles* here;
uitable Cordials you ſo well provide,
ourners to comfort, doubting Souls to guide,
hat of you truly it doth plain appear,
oſt ſeaſonably you oft *Sion Chear.*

SECT. V.

CONCLUSION

Correlative to the

Precedent EPIGRAMS, *suital to his State of* Diſſoluti *and* Exaltation, *and ours* Separation *from him.*

I.

Compare theſe ſix Verſes with the ſix Epigrams in the former Section.

AS *Eccles* Choice, whilſt here, was clean *in*
In Holineſs delighting to proceed:
In perfect Holineſs he now remains,
In *Thought*, *Word*, *Deed*, moſt free from *Sinful S*
His Work moſt holy and his Will moſt fre
Bleſt with moſt holy, pure Society.

Rev. 14.4.

II.

Moſt *choice*, moſt *clean* is *Eccles* now ador
Moſt *choice* his Work, moſt *choicely* too *perfor*
Moſt *choice* his Nature, from *Corruptions* fre
Moſt *choice* his *Palace*, *choice* his Company:
Moſt *choice* the *Center* he hath now attain'd

Phil. 1.21.
3.8.

f perfect Bliſs, at which whilſt here he aim'd,
is God in Chriſt, whom now he ſees, enjoys;
oſt *choice* the Glories which attract his Eyes;
Jewel *choice* in Heavens Wardrobe he
emains, enjoying *choice* Felicity.

III.

Whilſt here his *Sermons* founded oft *moſt ſweet*,
is Pious Talk an *Eccho* oft did meet;
ut now his Talk nor Sermons we no more
n Earth ſhall hear, which Loſs I much deplore:
ut here's a Cordial ſince our Loſs his Gain
roduceth, then let's not repine, complain;
ut rather careful be our Lives may ſtill
cho as his, Holineſs to fulfill;
et's now prepare that we above may ſing,
Vith him ſweet Hallelujahs to our King;
Vhilſt Saints and Angels, *Heav'n* ſhall *Eccho round*, *Rev.* 14. 2. 3.
he moſt Melodious, Pious, Pleaſant Sound.

IV.

Let's *ſearch our Hearts and Ways leſt he ſhould prove*,
eer Sounding *Eccho*'s wanting *Faith* and *Love*:
ow ſtands our Hearts affected? Do we pore
n Worldly Thraſh, or ſeek we Heaven more?
oth Penetence in ſecret bow our Knees?
Vhat's our Devotion, doth it flame or freeze?
o we Religion love, or do we ſeem
o be Religious for Gain or Eſteem
ith Men? Do we in ſecret weep and pray?
n Chriſt alone for Grace and Glory ſtay?
Vhilſt fervently ſtill in his ways we walk,
eſiring acting well, as well as Talk?

To

To our Profeſſion do we Eccho ſtill,
Longing for Holineſs with Mind and Will?
For the Sincere, and only ſuch at laſt
Shall God enjoy, no Hypocrite ſhall taſte
Heav'ns Glorious Banquet, pious Souls abo
Still Eccho forth Harmonious Songs of Lo
Lord grant that we with *Eccles* there may j
And *Eccho* Praiſes to the Glorious TRINE:
I. *Cor.* 2. 9. Our Expectations, and our Praiſes too,
Here *Eccho leſs* then there ſhall ever flow:
The Wiſeſt Mortal cannot comprehend,
By deepeſt Thoughtfulneſs that bleſſed End
That Infinite Abyſs of perfect Joy;
That Saints above ſhall evermore enjoy
Our Praiſe is flat to their ſweet ardent Lays
Our Zeal, as Ice to theirs, which high doth *bl*
Our Love but Hatred to what there doth ſ
Our Day but Night to their Eternal Ray;
Our Honey Gall to their moſt perfect Swee
Our Plenty Straights to what there ever m
Our Muſick's Harſh to their melodious Str
Our Gold's but Droſs to their Eternal Gain
Our Pleaſure's Pain to their Eternal Joys,
Our Feaſts but Faſts to theirs which never c
Our Honour's Infamy to their Renown;
Our Knowledge Ignorance to what's there *k*
Our *Eccho*'s All fall ſhort aright to ſound
Heav'ns Glory Great, Eternal moſt profou
As far as Heav'n exceeds the Earth in Hei
And Magnitude; as far the Glory bright
Of Saints above, exceeds what's here belo
Or what the wiſeſt can conceive or know:
Our *Eyes* can't ſee, *Ears* hear, nor *Thoughts* per
Aright the *Immenſe Bliſs* Saints ſhall recei

V.

Time whilſt here ſweet *Eccles Sion* Chear'd;
t Time is paſt, his Soul aloft is Rear'd
erfect Bliſs, his Wages to receive:
d! Do not SION of her Guides bereave:
e up *Eliſha*'s ſtill the Room to fill
thine *Elijah*'s which upon thy Hill,
Heaven now thy higher Court attend;
pel Embaſſadors we pray thee ſend;
et *Barnabaſſes*, *Sion*'s *Sons* to Chear,
Boanerges Souls to move with Fear:
d, ſuch we want! In Mercy ſuch beſtow!
et thy GOSPEL largely purely flow.

VI.

imely in Seaſon meet, God home doth call
Saints; thus timely did ſweet ECCLES fall!
s timely JESUS call'd him home to chear
Soul, when weary with Afflictions here:
nely thy Church, Lord, feed and ſuccour ſtill,
ilſt here aſſiſt us thy Work to fulfill;
ich ended timely, let us cheared be
h Saints and Angels to Eternity.

FINIS.

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